

What Is This World?

As Brahma is the supreme multiple of the multiplicities of unit consciousness, It is consciousness in its totality. It has been shown earlier that every unit consciousness is non-causal, and so is Brahma – the multiple of all the unit consciousnesses can only be infinite if the multiplicity of unit consciousnesses is infinite. Hence the number of unit consciousnesses has to be infinite. A question here arises about the manner in which Brahma became the multiple of all the unit consciousnesses. Did the infinite number of unit consciousnesses exist before Brahma, or did Brahma multiply Itself into infinite units and hence is called the multiple of unit consciousnesses?

It was explained earlier that unit consciousness is non-causal and that every person has a unit consciousness or *átman*. The history of the earth however reveals that humans are not causeless. They are not even the first living beings that came onto the earth. The earth was formed from the sun. It was only a ball of fire in the beginning. Gradually it cooled down and became full of water and then land appeared. This was followed by the formation of the plant and animal kingdoms, and it was only after this that human beings evolved. Human beings are therefore dependent on the earth for their origin and cannot be said to be non-causal. But as *átman* or unit consciousness is causeless it could not have come into being with human beings and should have existed even before them. Unit consciousness must have existed even before the evolution of human beings; otherwise how could they get an *átman* or unit consciousness? Before the creation of human beings the unit consciousness could have only existed in the Cosmic Consciousness, as both these are non-causal, and as Cosmic Consciousness is only a multiple of the unit consciousnesses. It was only with the creation or evolution of humans that unit consciousness was reflected in them. Cosmic Consciousness as a multiple of unit consciousnesses must be synonymous with them. Thus we see that the infinite number of unit consciousnesses did not originally exist as units. Brahma reflected Itself as numerous unit consciousnesses, and that is why Brahma is termed the multiple of all unit consciousnesses. This also shows that human beings derive their *átmans* or unit consciousnesses only from the Cosmic Consciousness.

Human beings are not without beginning because their origin depends on the earth. If they have originated from the earth they must have also obtained their unit consciousness from the earth. They could not have got it from any other entity and so there must also be consciousness in the earth. For instance butter can be obtained from milk only because it exists in milk. Similarly unit consciousness exists in the earth, otherwise the human body obtained from the earth could not have unit consciousness. Butter, when it exists in milk, cannot be identified as butter till it is separated with the help of a churning machine. In the same way unit consciousness is unidentifiable or dormant in the earth and can only be perceived when the human mind is created to reflect it. It has thus to be accepted that there is consciousness even in the earth. The earth was created from the sun and the sun is only a ball of fire, the existence of which is dependent on certain gases found primarily in the aerial factor. The sun therefore depends for its existence on the aerial factor and has originated from it. Similarly the aerial factor (*váyu*) is dependent on the ethereal factor, because if there were no ether there would be no space for the air to exist. The origin of air can be traced to ethereal factor. We can trace back the ethereal factor to be the source of the air, sun, earth and then human beings.

A human being has unit consciousness and so the ethereal factor must also have it. If it did not have consciousness, how could a human being who has been created from it have unit consciousness? The

ethereal factor is crude. It has no shape nor can its size be measured. It contains nothing and is void, yet it is called crude, because sound can travel through it. The fact that sound-waves can be formed in it shows that there must be something which makes sound-waves possible and which gives ether a crude character. Although ether is called crude, it has no crude substance in it. It is nothingness, void or just space. But logically it has to be admitted that it contains consciousness, otherwise human beings, who have been formed from the ether, would not be able to get unit consciousness. Hence the only entity which can be in the ether is consciousness. For instance, we find water in ice because it is made of water and contains nothing except water. Similarly ether, which contains nothing except consciousness, has to be made of consciousness. Consciousness is in Brahma and so ether has its origin only in Brahma. Thus the ethereal factor or vyomattattva has originated from Brahma, as has the rest of the universe; as the origin of air, fire, water, earth and the entire plant and animal kingdom has been shown to originate only from the ethereal factor. Therefore the entire creation is only made of Brahma. Brahma alone is the cause of the creation of the universe.

Saguña Brahma, Qualified Consciousness, is the cause of the creation of the universe. In other words, the universe has originated from Saguña Brahma. But if Saguña Brahma or Bhagaván created the universe, a very pertinent question arises about the availability of the material or stuff from which the universe was made. Saguña Brahma also needs some material to create the universe just as the potter needs clay to make his pots. A potter obtains his clay from the earth. So then has Saguña Brahma also obtained the material from someone else? The material and its owner from whom Saguña Brahma borrowed it must have existed even before Saguña Brahma came into being, and that this owner is bigger than Saguña Brahma has to be admitted. It could not otherwise be available to Saguña Brahma. It has already been accepted that Brahma is non-causal. Nothing existed before Brahma and so the material from which the universe is made could not have existed before Brahma. What could be the material out of which Saguña Brahma made this universe if nothing existed before or beyond It? The universe, which is so visibly existent, could not have been created out of nothing. The only material available to Saguña Brahma for creation was Its own Self. Hence it has to be accepted that this creation is only Saguña Brahma metamorphosed into all that we find in the universe.

The entire universe is formed from Saguña Brahma. It is only Saguña Brahma which is manifested as this creation. Is not then the statement that Saguña Brahma is omnipresent incorrect? To say that Brahma is present in a book means that the book is a separate entity and Brahma occupies that entity. This gives the impression of two separate entities – Brahma and the book which appears to be outside Saguña Brahma. This is completely incorrect as it has already been established that everything is made of Brahma; It has assumed the shape of everything. Hence the correct thing to say would be that the book is Brahma or that It has assumed the shape of a book also. This shows that the book and Brahma are not two separate entities and that the book did not exist before Brahma. This alone is the correct expression, for Brahma is infinite and eternal and nothing can exist beyond or before It. The book could not have existed before Brahma. In fact nothing could have existed before Brahma. Every speck of dust is only Brahma.

Brahma is the cause of the entire creation and Brahma is the collective name for Prakrti and Puruśa. Which of the two then forms the creation? We have to determine whether Puruśa or Prakrti is the stuff of which the creation is made. Prakrti is a unique force – a principle, the only function of which is to qualify Puruśa. As Prakrti is only a force, She cannot take a shape. She will otherwise lose her function of qualifying. Besides, if Prakrti becomes the creation there must be a force or principle to give a shape

and form. The only other entity in Brahma who can give a form to Prakrti is Puruśa. Puruśa, who cannot even realize His existence without being qualified by Prakrti, cannot perform the tremendous task of giving Prakrti the form of creation. This makes it clear that Prakrti does not assume the shape of the creation and this leaves only Puruśa who could take these forms. Hence the stuff of which the entire creation is made is Puruśa. Prakrti qualifies Puruśa to give Him different forms and Puruśa has to follow the designs of Prakrti. For example, a potter shapes a lump of clay according to his designs. The lump of clay is comparable to Puruśa and the potter who provides the force, to Prakrti. Similarly, Prakrti gives all these shapes to Puruśa according to Her wish to create this universe. Puruśa only follows the dictates of Prakrti in forming this creation.

Puruśa alone is projected in all the different shapes of the creation. He is the stuff of which everything is made. But Puruśa is consciousness; hence everything in this creation has consciousness. There is nothing which is crude, inanimate, or without consciousness. The solid brick, the dead wood or even the earth which is ordinarily regarded as crude and lifeless are not wholly so. They are forms of the conscious entity – Puruśa. They cannot be crude and without consciousness. Yet all these appear to be crude, lifeless, and without any trace of consciousness. It is so because Puruśa, following the dictates of Prakrti, remains in the condition in which Prakrti wants Him to stay. A brick is a form of Puruśa qualified by Prakrti and Puruśa stays in that condition according to the desire of Prakrti. Prakrti here desires him to stay as a brick and so Puruśa remains as brick, considering Himself to be crude or lifeless matter. The brick is not able to expand its consciousness and remains in a lifeless state due to being qualified by the guṇa of Prakrti. The influence of Prakrti makes it look like inanimate, crude matter, although it possesses consciousness. Hence there is nothing in this world which is crude; everything is a metamorphosed form of consciousness or Puruśa.

It has already been reasoned out that Puruśa is a subtle entity, which, when qualified, looks crude. In that state, as His consciousness cannot be expanded, He appears to possess lesser consciousness. Puruśa gradually appears more and more crude and finally He takes the crudest form of kṣītattva or earth where we find Him as an inanimate object with His consciousness completely dormant. Thus the greater the influence of Prakrti, the more crude He appears, while with lesser influence He is subtler.

The universe has been created out of Puruśa. In other words Puruśa, when qualified by the guṇa of Prakrti, has created the universe out of His own self. Puruśa, we know, is a subtle entity which can be appreciated only as an idea. Yet the moon, the sun, the stars and the planets, the atmosphere and the earth, made of subtle Puruśa, are all found in this creation. We have to admit that this creation has been formed by a subtle entity gradually becoming crude. We have already established by logical reasoning that Puruśa is subtle. So if the crude universe has been created out of this subtle entity, its seed must have existed in this subtle entity, and, on being qualified by Prakrti, germinated into this expansive universe. In the same way we get butter from milk only because it existed in milk in another form. If the seed of the crude universe existed in Him, Puruśa could not be called subtle or understandable only as an idea. Subtle is something which can be understood or appreciated as an idea only and contains no crudeness. The ethereal factor in which no perceivable crude substance can be found is called crude because sound can travel through it. The ethereal factor has no dimensions and no perceptible existence, yet merely because of the presence of the quality of permitting sound waves to travel through it, it is called crude. The presence of something makes it identifiable; it cannot be said to be subtle or understandable only as an idea. Puruśa cannot be said to be subtle, if the seed of the universe

exists in Him. He has to be crude, but it has already been established that Puruśa is subtle, and so the seed of the crude universe cannot exist in Him.

Here again a contradictory situation arises. It was said earlier that the universe has been created out of Puruśa, but if the seed did not exist in Puruśa, how could the universe have been created? This sounds illogical and unreasonable, and the only logical thing to say is that the universe was never created, as Puruśa is subtle by nature and the crude universe could not have been created out of Him. It was however said earlier that the universe was created out of Him, and as it has been logically proved to be true, the only other rational statement would be to say that the crude universe was never a created reality. Yet the existence of this visible universe cannot be ignored. In fact, this crude universe is created only as a thought-projection of Puruśa. When influenced by Prakṛti, a wave arises in the mind of Puruśa and as a result the entire creation becomes an imaginary entity filled with different forms. The universe comes into being only as an imaginary entity in the mind of Puruśa, and no crude stuff is required for its creation. Imaginary objects are not crude realities, for the creation of which crude stuff may be necessary. Hence Puruśa, who is subtle, can easily create the universe out of His own self.

Accepting the creation to be only a thought-wave gives rise to the following doubts:

How do we experience this world as real if it is not a crude reality and exists only as a thought-projection of Puruśa? The creation should come to an end the moment the thought-wave of Puruśa ceases to exist. Thought-waves or imaginary entities are only momentary, and their cessation should bring about complete annihilation.

When imagination brings a shape into being in a person's mind, it does not appear to be imagination only. It is mind that imagines and, as long as a person is under the spell of imagination, every imagined object appears to be real. It is after the spell is broken that he or she realizes it to be his or her imagination only.

Let us now analyse imagination and see how an imagined object appears real in the imagination. In an earlier chapter it was explained that the part of the mind which performs all actions is ahaṁtattva (ego) and the part of the mind which shows or becomes the result of an action is called citta. For instance, when ahaṁtattva sees a book, the citta grasps the tanmātra of a book and has to take the shape of a book itself. Similarly, when a person imagines a form, the ahaṁtattva starts functioning, and citta has to take that form to enable the ahaṁtattva to see it. For example, Rama, sitting in Prayag and thinking of Chandni Chowk in Delhi, makes his ahaṁtattva think of Chandni Chowk, and his citta has to take the form of Chandni Chowk. At that very moment his ahaṁtattva starts seeing Chandni Chowk in his imagination.

In order to take the form of any object, citta grasps its tanmātra and first becomes like the rudimental factor (bhūta) or the state of matter of which the object is made. For instance on seeing a book, the citta grasps the rūpa (figure-forming) tanmātra, and before being able to take the form of the book properly, it has to become like the substance or the state of matter of which the book is made. If the book is made of paper, which falls in the kṣītattva or the solid state of matter, the citta will have to become like paper or kṣītattva before it can take the form of the book. Therefore, it is necessary for citta to become like the tattva or bhūta (rudimental factor) of which its object is made. Then alone will it be able to take

a complete and proper shape. Why the shapes formed in the imagination appear factual can easily be understood after knowing how an imaginary shape is formed in the mind.

The external application of citta is with the help of the ten indriyas. To be more clear, citta performs all its actions (of taking different forms) with the help of the indriyas or physical organs. It is through the indriya of eyes that citta grasps the rúpa tanmátra of a book and takes the shape of a book. It was also explained earlier that ahañtattva pushes or drives citta to come in contact with a particular tanmátra. For instance in order to listen to a sound, ahañtattva sends citta to the receptive organ of the ears, to see a book to the eyes, and to smell a perfume to the nose. But while imagining Chandni Chowk, the help of none of the indriyas is required, because Delhi is 250 miles away from Prayag and therefore beyond the reach of all the indriyas. Thus citta loses its contact with the indriyas and takes the shape of Chandni Chowk on its own. When citta loses contact with the indriyas they become non-functional, and a person loses his sense of relationship and distinction of place, time and person. Rama would know of his existence in Prayag with the help of his eyes only. But if citta has lost its contact with all indriyas and has instead taken the shape of Chandni Chowk, it will not be able to make use of the functions of the indriyas receiving tanmátras from the immediate surroundings. This makes Rama see Chandni Chowk in his imagination, although he may be in Prayag at that moment. Because the indriyas lose their functions, citta is not able to receive the impression of Prayag and ahañtattva cannot see any part of Prayag. It sees only Chandni Chowk and feels itself to be in Chandni Chowk. Citta only takes the shape of Chandni Chowk at the instance of ahañtattva. It does not imagine; the imagination has to be done by ahañtattva, and citta has to become like that substance and take that shape. As soon as the imagination of ahañtattva ceases, citta also loses its shape, and, at the same moment, the indriyas start functioning. Then alone does Rama realize that the Chandni Chowk that he had been seeing existed only in imagination. It is due to this process that the imagined object appears factual as long as the spell of the imagination lasts. The moment that spell is broken it appears to be imaginary and not real.

Citta has the capacity of taking the form of an object without the help of tanmátras, only at the instance of ahañtattva. The shape that citta thus takes is imaginary and not real. Imagination itself is not real; the shape formed in it cannot be real. Imagination may not be real, yet citta has actually got to take a shape, and so, even if the shape is imaginary or unreal, the fact that citta becomes like it is a reality.

Imagination (kalpaná) has been analysed, and why it appears factual has also been seen. It now remains to be seen whether this universe has been created as a result of the imagination of Saguña Brahma or not. It was said earlier that on being influenced by Prakrti, Saguña Brahma projected Itself as this universe. This presupposes the existence of mind, as no action can be performed without mind. The multiple of all unit consciousnesses is Puruśa in the stage of Saguña Brahma. It has been seen that every unit consciousness gets mind because of the influence of Prakrti. As Puruśa in Saguña Brahma is a multiple of all unit consciousnesses, He also gets mind when influenced by Prakrti. His mind becomes the collection of the infinite unit minds. Just as every unit consciousness is a multiplicity of Cosmic Consciousness, so too is every unit mind a part of the Cosmic Mind. Cosmic Mind, as a collection of all the unit minds, is comprised, like them, of Buddhitattva, Ahañtattva and citta. Ahañtattva is the part which works and citta becomes the result of that action. The universe is thus created by the Ahañtattva of Saguña Brahma by making its citta take the form of the creation. Citta manifests itself in a form in two ways. It could, under the orders of Ahañtattva, take the shape of an object either by catching the tanmátras with the help of the indriyas, or take a shape without catching any tanmátra at the instance of Ahañtattva as a result of the thought-waves of Ahañtattva. The latter is

called kalpaná or imagination, that is, citta adopting the shape and form of the objects imagined in the thought-waves of Ahaṁtattva. Nothing existed before or beyond Saguña, hence Its citta could not take the shape of any external object even if Ahaṁtattva wanted it to do so. Its citta has therefore to adopt the shapes and forms in the thought-waves or imagination of the Ahaṁtattva of Saguña Brahma. Citta forms the result of the actions performed by Saguña Brahma, and this universe is also a result of these actions. The universe is thus a manifestation of Saguña Brahma's citta. The citta of Saguña Brahma has taken the shape and form of this universe as imagined by Its Ahaṁtattva. When citta takes a form in this way, it is called kalpaná or imagination. Hence this creation is the imagination or kalpaná of Saguña Brahma.

The universe should not appear to be a reality, if it exists only in the imagination of Saguña Brahma. Earlier we saw that the imagination of unit consciousness appears to be factual as long as the spell of the imagination lasts. The imagination of Saguña which is only a multiple of all unit consciousnesses also appears to be real for the same reasons. It is this that makes the Cosmic Mind also consider its imagination to be reality. Unit mind or an individual's mind is only a part of the Cosmic Mind, and whatever appears true to the Cosmic Mind will also appear true to the individual mind. Thus, although this vast universe exists only in the imagination, it appears to us as reality.

A magician showing his tricks in the streets often appears to throw into the air a rope which just remains there. His accomplice climbs up the rope with a sword in his hand and disappears. After a while the accomplice's head and trunk smeared with blood fall down one after another. The entire audience becomes dumbfounded in amazement. The magician weeps and wails for his friend as he gathers the limbs in a bag, and collects four times the amount he would have normally got because of pity and sympathy that he arouses in his audience. Soon after, his accomplice is seen emerging from the audience.

How does the magician do this? The entire scene is enacted in the presence of a number of persons and it is difficult to consider it false. Yet it is such a strange show that one's mind is not prepared to accept it as true. One is inclined to wonder whether the magician has really brought back to life his friend whose head and limbs had been severed from the trunk. The doubt that one's eyes might have deceived one is brushed aside by the fact that so many others present have seen the same thing. Everyone could not make the same mistake. We must see what makes such an absurd thing appear true. A rope cannot stand in the air nor can anyone climb that rope. Even less believable is the idea of anyone being brought back to life after their limbs have been severed from the trunk. How then does one see it so clearly?

Everyone sees the show with the help of his indriyas – the eyes. We have seen earlier that the function of seeing any object is performed by ahaṁtattva, and citta takes the form of the object that ahaṁtattva wants to see. If the magician, with the help of his supernatural power obtained by intuitional practice, can expand his mind to such an extent that he is able to hypnotize or influence the ahaṁtattva of everyone in the audience, he will stop the independent functioning of the entire audience. The expanded mind of the magician then becomes the collective mind of all the individuals, as their minds do not function independently. It is the magician's mind that works in place of the non-functional minds of the audience. If the magician thinks of the above show his citta will take those shapes and his ahaṁtattva will see the same show in his imagination. As long as the spell of his imagination lasts it appears to be real. The ahaṁtattva of the magician works in place of the ahaṁtattva of the onlookers,

and hence whatever the magician sees as real or true appears true to them also. Since the thought-waves of the magician appear as objective reality, this show which exists in his imagination appears to be a physical occurrence. If the capacity of the magician's mind to project is limited to a radius of a hundred yards, persons in this area only will come within the scope and influence of the magician's expanded mind and will see the same show. Anyone outside this circle will be beyond the limit to which the magician can expand his mind; they will not see the scene like those within this area. They will only see the magician standing quietly with his eyes closed. There will be no trace of the wonderful magic. In fact the only truth or reality in the entire show is that the magician stands still with his eyes closed imagining the show which his audience sees as a concrete picture and imagines to be real. Similarly those who have fallen from the path of yoga go about showing off their supernatural powers. They create coins, currency notes or sweets out of dust. In reality no coins or sweets exist; what exists is only the display of the expanded mind of the straying disciple.

The show of the magician is a glaring example to bear testimony to the fact that this material world, though only an imagination or a thought-wave of Saguña Brahma, appears to us as a great reality. Just as we regard the imaginary show of the magician as real, we also regard the imagination of Brahma as real. Those who are beyond the scope of the influence of the magician's mind do not see the show. They see the truth behind it, that is, only the magician with closed eyes. Similarly, those who with the help of sádhana or intuitional practice get beyond the scope of the Cosmic Mind, see this crude universe in its true form like the truth in the magician's show. They are able to realize the reality of the universe. As the crude universe is only imagination or a thought-wave in the Cosmic Mind, it cannot be Satya or Absolute Truth, and only those who go beyond the Cosmic Mind can realize the truth like the truth in the magician's show. This salvation or realization through sádhana (intuitional practice) means knowing the ultimate or absolute truth, and those who have known this Absolute, are called Satyadraśtá rí.

They say Brahma alone is Satya (Ultimate Reality) and the universe is false. Let us see how far this assertion is true. This universe is formed in the imagination of Saguña Brahma. If this universe exists only in imagination, it cannot be a reality. Had kalpaná or imagination been a reality, it would be called Satya (Ultimate Reality), and not imagination. Hence as the universe is formed in the imagination of Saguña Brahma, it can never be Satya (Ultimate Reality). Ahañtattva of Saguña Brahma imagines the universe, and its citta takes that form to create this imaginary universe as a thought-projection of Brahma. The imaginary form may not be real, yet it is a form. Similarly the imaginary form of the universe that citta takes may not be real, yet it is a fact that citta takes a form. But the form that it takes is only imaginary and thus not a reality. The citta of Brahma has manifested itself in the form of this universe, and even though the form in which it has manifested itself is imaginary, it is a fact that it has manifested itself in the form of the universe. This is a reality or Satya. The universe has a form, so it cannot be said to be unreal, but at the same time, as the form is in the imagination of Brahma, it cannot be Satya. Hence the universe has to be considered as neither true nor false; it is something between the two; it is relative truth.

The creation is a thought-wave of Brahma, and the day it ceases the universe will come to an end. This raises the question why the thought-wave has not yet come to an end, and if it has to end in the future, when that end will be. The universe has been created by Saguña Brahma due to Prakrti qualifying the uncondensed Puruśa. This creates thought-waves in Puruśa, and as a result the universe is created. Thus this universe has been created due to Prakrti, or, to be more precise, due to Prakrti qualifying Puruśa. If Puruśa could be freed from the qualifying influence of Prakrti, the universe would come to an end, as

Puruśa would not have to continue His imagination or thought-waves under Her influence. Puruśa in the qualified state of Saguña Brahma has multiplied Himself into the infinite number of unit consciousnesses. It is due to these that Brahma is the supreme multiple of all the unit consciousnesses. In order to free Himself from the qualifying influence of Its principle (Prakṛti), Saguña Brahma will have to liberate the infinite number of unit consciousnesses from Her influence. Then alone can the creation come to an end. Saguña Brahma contains the totality of all the many unit consciousnesses, and even if ten million unit consciousnesses were liberated from the influence of Prakṛti, there would still be an infinite number left to be liberated. For whatever is taken away from the infinite, the remainder is still infinite. An infinite number means a number which cannot be counted or which never ends. So if a million or even a hundred million are taken away from an infinite number, the remainder will still be infinite. The number will not be countless or infinite if taking away any finite number, however large, makes it smaller, as that will bring its end within sight or conception. Hence however large the number of unit consciousnesses may be that are freed from the influence of Prakṛti, there will still be an infinite number under Her influence in Saguña Brahma. Saguña Brahma will still be a multiple of an infinite number of unit consciousnesses, and as long as Saguña Brahma is there, the creation will continue to exist. As the number of unit consciousnesses is infinite, the creation can never cease. The thought-waves in Puruśa in its Saguña Brahma stage are created due to the influence of its qualifying principle (Prakṛti) and as long as even one individual unit consciousness exists under the influence of Prakṛti, the thought-wave or imagination will have to continue, and in it is the creation.

Creation is the thought-projection of Saguña Brahma. How this creation has been formed in the imagination of Saguña Brahma needs explanation. Rama, although in Prayag, can create Chandni Chowk in his imagination. His citta takes the form of Chandni Chowk when his ahaṁtattva thinks of it. Rama's citta is a part of his mind, and Rama creates Chandni Chowk in his mind. Similarly, Saguña Brahma has created the universe in Its imagination. Its citta has become the universe as a result of the thinking of Its Ahaṁtattva. As citta is a part of the mind of Saguña Brahma, the universe has been created in the mind of Saguña Brahma. It has already been seen that in order to take the form of Chandni Chowk, Rama's citta – a subtle entity – becomes like Chandni Chowk – a crude object. In order to take the form of a crude object citta has to change from subtle to crude. This change cannot happen suddenly. Citta has to gradually become crude and then alone can it take the form of Chandni Chowk (a crude object) properly. If milk has to be made into kṣiira (a thick milk product obtained by boiling away the watery portion), it cannot be done quickly. The milk has to be boiled until it gradually becomes thicker. Only then does it adopt the thick form of kṣiira. In the same way Saguña Brahma's subtle citta gradually crudifies and finally takes the crude form of kṣititattva (solid). Hence creation, which is the transformation of citta as the result of the crudification of citta, must have gradually become crude from its subtle state.

Saguña Brahma created the universe in Its citta by gradually crudifying Its subtle self. How did creation become crude from subtle? Prakṛti qualifies Puruśa in Saguña Brahma and that results in the creation of the universe. As in the case of unit consciousness, sattvaguña or sentient Prakṛti qualifies Puruśa first, and Buddhitattva comes into being. This gives Puruśa the feeling of “I”. Then rajoguña or mutative Prakṛti qualifies it further and the Ahaṁtattva of Saguña Brahma is formed. Lastly static Prakṛti or tamoguña qualifies the Ahaṁtattva of Saguña Brahma and citta is formed. The mind is composed of Buddhitattva, Ahaṁtattva and citta, and all three are subtle by nature. The subtle or abstract world or the mind of Saguña Brahma is thus formed due to the qualifying influence of Prakṛti. Buddhitattva, Ahaṁtattva and citta are the gradual transformation of Puruśa or consciousness. Buddhitattva, Ahaṁtattva and citta are all subtle, but Buddhitattva is the subtlest of the three. The next

in order of subtlety is Ahaṁtattva and the last is citta – its objective counterpart. There is one idea in Buddhitattva and that is the feeling of “I”. In Ahaṁtattva we find another idea in addition to the feeling of “I” and that is the idea of “I do” (ego). Anything which contains a large number of factors is cruder than the one with less, and so Ahaṁtattva is cruder than Buddhitattva. Citta creates the result of the action of Ahaṁtattva and thereby acquires objectivity, either subtle or crude. It is cruder than Ahaṁtattva. It has been seen above that Buddhitattva is the first to come into being. It is followed by Ahaṁtattva. Citta is formed last. Thus the movement in the flow of creation is from subtle to crude.

It was explained earlier that the universe is the thought-projection of the Cosmic Mind. The influence of rajoguṇa (mutative principle) creates a thought-wave in the Ahaṁtattva of Saguṇa Brahma, and its objective counterpart, citta, assumes the form of the crude universe. Citta is subtle in nature, but it has to become crude like the creation. In order to become crude citta has to gradually take on the form of the five tattvas or rudimental factors, that is, vyomatattva or ākāsha (ethereal), maruttattva or vāyu (aerial), tejjastattva or agni (luminous), jalatattva (liquid) and kṣītitattva (solid). All these five are crude, and the universe has been created out of these five rudimental factors. Tanmātra, we have already seen, is the subtle form in which the indriyas receive an object. There are also five tanmātras, that is, shabda (sound), sparsha (touch), rūpa (image), rasa (taste) and gandha (smell). In the subtle sphere we find that Buddhitattva is more subtle than Ahaṁtattva because the former has only the factor of “I exist” as compared to Ahaṁtattva which has two factors, “I exist” and “I do.” Similarly in the crude sphere something which contains more tanmātras is cruder than that which contains fewer tanmātras. The complete absence of tanmātras makes a thing absolutely fine or subtle. This also shows that tanmātras cannot help in the appreciation of things of the subtle sphere, where they are absent altogether. To appreciate those things one needs bhāvanā – the introversial flow of the objective mind – while to know things of the crude sphere tanmātras are absolutely necessary. It is only with the help of tanmātras that things of the crude sphere can be perceived. Citta assumes the form of the creation, which is crude, and as tanmātras are necessary to know things of the crude sphere, citta has to have tanmātras. It has also to form tanmātras, as there is no other source from which it can get them. The universe is thus created from citta gradually manifesting itself as the five rudimental factors (bhūta) and the five tanmātras.

We may begin with vyoma or ākāsha tattva – the ethereal factor. The void or nothingness which exists beyond the supposed atmosphere of planets, etc., is vyoma or ākāsha tattva. This void indicates nothingness, yet we call it crude because it contains shabda (sound) tanmātra. The scientists call it ether. This void or ether has no form or shape. It has no weight. It contains nothing and that is why it is called void or nothingness. But sound can travel through it. Sound-waves could not be formed in the absence of a medium for their transmission. It is because of this that we call the void crude. The presence of shabda tanmātra makes it crude. But this is the subtlest realm of the crude sphere as it has only one factor, the sound tanmātra. Hence the first factor to be formed in this creation was the shabda tanmātra and ākāsha tattva, the ethereal factor.

After taking the form of ākāsha tattva, citta manifested itself as vāyu. Vāyu (air) is cruder than ākāsha (ether) as in this we find the presence of two tanmātras. Air or vāyu has the tanmātra of shabda (sound) as well as that of sparsha (touch). We would not be able to hear each other talk if air did not contain the shabda (sound) tanmātra. Ordinarily sound-waves are carried from place to place by the air, thus the presence of shabda (sound) tanmātra is essential. We only feel the presence of air by touch and so sparsha (touch) tanmātra is also present. Thus we find two tanmātras in vāyu (aerial factor), while in

ákásha or the ethereal factor there is only one tanmátra. Váyu, the aerial factor, is, therefore, cruder than ákásha, and has come into being after the ethereal factor.

Citta manifested itself as tejjastattva (luminous factor) after váyutattva (aerial factor). Fire can be seen and so it can be said to have a shape or form. It contains rúpa tanmátra (the vibration due to ideation producing an image or form), otherwise we would not be able to see it. Fire can also be felt on touch. It has, therefore, both sparsha and shabda tanmátras. There are three tanmátras – rúpa, sparsha and shabda – in the luminous factor. As it has three tanmátras it is cruder than váyu and was created after váyu, the aerial factor.

Jala (liquid) was created after the luminous factor. Citta assumed a cruder form. Water is a liquid and has taste and hence contains the rasa (taste) tanmátra. Besides this it has shabda, sparsha and rúpa tanmátras also. It is thus cruder than fire. That water has shabda tanmátra can be observed by performing a simple experiment. Someone speaks on the level of the water from one bank and is heard on the other bank by an ear on the same level. Water can be touched and it has a form which can be seen. Hence it has four tanmátras – shabda, sparsha, rúpa and rasa – and is cruder than the luminous factor. Water thus came into being after fire.

Kśítitattva (solid factor) was formed after jalatattva. Citta took the still cruder form of solid earth. In earth or kśíti we find a new tanmátra, gandha (smell). In kśíti we find all the five tanmátras – shabda (sound), sparsha (touch), rúpa (form), rasa (taste) and gandha (smell). Kśítitattva is thus cruder than the rest of the factors. Kśítitattva has shabda tanmátra, as we find sound travelling through many solids such as stones and metals. Solids can be touched; they have a definite shape and taste. Lastly, it is only a solid particle which has smell. Earth, therefore, has all the five tanmátras. Earth or kśítitattva is therefore the crudest of all the factors and was created last of all. It is in this final stage of transformation from subtle to crude that citta finds itself manifested in its crudest form as the solid factor.

It is due to the psychic survey of the Supreme Qualified Entity that this creation has gradually been transformed from the subtle to the crude. Its citta, according to the thought-waves of its Ahañtattva, has gradually changed from the subtle to the crudest form, kśítitattva. As it has all the five tanmátras, kśítitattva is the crudest form – an inanimate object. It has already been seen that in citta there is only a gradual metamorphosis of Puruśa. When Puruśa was qualified by Prakrti it assumed the form of citta, and it is this citta that has become inanimate as the crudest kśítitattva. This consciousness, upon being qualified by Prakrti, has manifested itself as an inanimate object and has surely reached the ultimate end in that direction. In this changed condition consciousness has become absolutely as crude as an inanimate object. There could be nothing cruder than this. It is under the extreme or greatest influence of Prakrti that Cosmic Consciousness has reached the stage of an inanimate object as the crudest form of matter. In qualifying Puruśa or Cosmic Consciousness to drive it to the extreme of crudeness, the capacity of the qualifying principle (guña) is used up completely and Prakrti is unable to qualify Puruśa further in that direction. Thus in kśítitattva both Prakrti and Puruśa have become inanimate. Puruśa cannot become cruder and Prakrti cannot qualify Him any further to make Him still cruder. When Puruśa and Prakrti have both reached their limits of manifestation, the question arises if this is the end of creation. Another question also arises about the presence of animate objects like plants and animals

if kśítitattva is the final stage of creation. These do not appear anywhere in the formation of creation from subtle into crude. How and when these were formed is a very pertinent question.

The greater influence of Prakṛti makes Puruśa (Consciousness) cruder. Where Her influence is less He is subtler. It is because of this that the extreme influence of Prakṛti makes consciousness absolutely inanimate in the solid factor. The solid factor (kśítitattva) appears inanimate at the very sight of it. The influence of Prakṛti has hence reached its climax. Plants and animals cannot be said to be inanimate. Consciousness is reflected in them. They originate from these rudimental factors. That is, the citta of Saguńa Brahma (the Supreme Qualified Entity) which manifested itself as kśítitattva now takes the form of plants and animals. It is because of this that creation is said to be formed out of the body of Brahma. Kśítitattva is inanimate but the plants and animals which have originated from it have reflected consciousness and are not inanimate. They are surely more subtle than kśítitattva. Kśítitattva must have been formed before these, as plants and animals have been formed out of it. They do not appear anywhere in creation up to the formation of kśítitattva. The fact that plants and animals are more subtle than kśítitattva, suggests that after creation reaches its crudest form in kśítitattva, it then advances towards subtle forms.

Creation gradually evolved from subtle to crude. Subtle citta gradually became the crudest kśítitattva. Similarly, it will have to slowly return to subtlety again. Solid ghee (a butter extract) cannot be melted all at once. In the same way citta in the form of solid earth will gradually become subtle. That citta gradually advances from crude to subtle is demonstrated by the evolution of plant and animal life on earth. The first plant life on this earth appeared as the class of plants called káyii (a form of early algae and mosses). Káyii cannot be said to be inanimate because it does show some reflection of consciousness, whatever that reflection may be.

After this, plants with leaves and flowers came into being. In them we find clear signs of life, and these definitely have a clearer reflection of consciousness than káyii. Then the lower animals, followed by the higher animals, evolved. At the end of the series humans came into being. Thus we find that the most primitive creation on earth was káyii, and the most advanced was the human being. There is reflection of consciousness in káyii, but it is so blurred that one is sceptical about its presence, while in the human being we find consciousness clearly reflected. Creation evolved gradually from the káyii group of plants to humans. Similarly the reflection of consciousness gradually becomes clearer until it is complete in humans. The reflection of consciousness appears less in crude things, while in subtle things it is greater. In other words the degree of subtlety or crudeness also indicates the degree of the clarity of the reflection of consciousness. The most primitive life on the earth, káyii, shows very little consciousness, and the most advanced form of creation, the human being, exhibits a very clear reflection of consciousness. This means that káyii is the crudest form of life on earth and humans are the subtlest. They are more subtle than káyii. The process of creation in this phase is thus from crude to subtle.

It was said earlier that the supreme state of consciousness is subtle. The process of creation in this phase from crude to subtle means that creation is advancing towards Non-Qualified Consciousness. Creation is manifested in crude form out of the subtle consciousness under the qualifying influence of Prakṛti, and it is again advancing from crude towards subtle. Under the qualifying pressure of Prakṛti, consciousness takes a crude form first, and later again advances from that crude form to Non-Qualified

Consciousness, which is subtle. Thus the entire creation has two phases. The first phase is the process of the transformation of subtle into crude and the second is that of crude into subtle.

Creation, we have seen, is the thought-projection of the Qualified Supreme Entity (Saguña Brahma). Puruśa in the Saguña Brahma stage takes all these forms under the influence of Prakṛti as thought-waves of Saguña Brahma and becomes crudest in the form of kṣītītattva. In the next phase, when creation moves from crude to subtle, it is in fact the thought-waves of Saguña Brahma which move towards subtlety. Humans are created last of all and in them we find fully-reflected consciousness. This leads to the conclusion that humans are the final expression in the thought-wave of Saguña Brahma, and that beyond this stage is the merger of the unit consciousness with the Cosmic Consciousness. Cosmic Consciousness is abstract or subtle, but under the qualifying influence of Prakṛti It starts manifesting Itself as the creation, first from subtle to crude and then again from the crude forms back to the subtle or abstract. The crudest stage in the creation is kṣītītattva, where consciousness exists as an inanimate object. Thus in the process of creation, the more consciousness moves towards crudeness, the smaller is the reflection of Cosmic Consciousness; and when it moves from crude to subtle, the reflection of Cosmic Consciousness is correspondingly greater. As consciousness is fully reflected in humans, this shows that on its return journey from crude to subtle, consciousness has made humans its final abode from whence it can merge in Cosmic Consciousness. Creation is only a thought-wave of Saguña Brahma; the final stage of creation, the human being, is then naturally the ultimate stage of the thought-wave. Thus humans are the highest-evolved beings and are the ultimate stage in the evolution of life.

The crude universe is formed as a result of the psychic survey of the qualified Supreme Entity (Saguña Brahma), and humans appear at the last stage of this survey, while vyomatattva (ethereal factor) forms the first. In creation, besides millions of human beings, we also find animals, plants and matter in the five rudimental factors of kṣīti (solid), apa (liquid), agni (luminous), vāyu (aerial) and vyoma (ethereal). Humans, who form the last stage in the thought-wave of Brahma today, must have at the earliest stage also existed as the first stage or vyomatattva. They must have, in the course of the thought-wave, evolved to the next stage of vāyutattva; but the first stage of vyomatattva could not have disappeared altogether, because air or vāyutattva cannot exist without the presence of ether or empty space. Even when the first stage of the thought-wave evolves to the second stage, vyomatattva or ether continues to exist. The question about the replacement of vyomatattva, which has already passed on as the second stage of the thought-wave, arises here. There is only one possibility, and that is that Brahma again takes up the form of vyomatattva. Vyomatattva would have completely disappeared from existence in the course of creation if it were not replenished, just as when students are promoted from class one to class two, class one would remain vacant unless fresh students were admitted. And when the students of class two are promoted to class three, they are replaced by promotions from class one where fresh admissions are again made. This also applies to the thought-waves of Brahma. When vyomatattva (ethereal factor) gets converted into vāyutattva and vāyutattva becomes agni, the vacancy created by the formation of vāyu from vyoma is filled by Brahma creating more vyomatattva in its thought-waves. The student who joins class one earlier will obtain his degree sooner. Similarly, unit consciousness, which formed the first stage of the thought-wave of Brahma as primitive protozoa, will, after passing from subtle to crude and then from crude to subtle, develop as humans at the earliest moment. The speck of dust, which as an intermediary state in evolution lies as an inanimate object today, will also some day be transformed into humans.

As Saguña Brahma is subtle and creation moves from subtle to crude and then again from crude to subtle, this shows that creation is formed out of it and again marches back to it.

Puruśa is subtle by nature. It is due to the maximum influence of Prakṛti that Puruśa becomes the crudest in kṣītitattva. When the influence of Prakṛti is greater, Puruśa becomes cruder, and when that influence is less, He is more subtle. This is the reason that Puruśa becomes inanimate (jaḍa) in kṣītitattva, where the application of the qualifying principles of Prakṛti has reached its climax. After this phase creation again marches towards the subtle from its crude form and as a result its closeness to Non-Qualified Puruśa also slowly develops. The development shows the gradual release of Puruśa from the influence of Prakṛti. Unless Puruśa is freed from the influence of Prakṛti, His return to the Non-Qualified state is not possible. Thus we find that as creation moves from crude to subtle, Puruśa gradually becomes free from the qualifying influence of Prakṛti.

Puruśa is gradually becoming free from the bondage of the influence of Prakṛti in the movement of creation from crude to subtle, while in the other phase of creation, He is gradually falling more and more under the influence of Prakṛti as creation moves from subtle to crude. He finally becomes inanimate (jaḍa) in the form of kṣītitattva under the extreme influence of the qualifying principles of Prakṛti. The property of Prakṛti is to qualify Puruśa. In the phase of creation where the subtle changes into crude, we find that Prakṛti gradually qualifies Puruśa, as a result of which He is deprived of His capacity to reflect Cosmic Consciousness, until He appears completely devoid of consciousness and lies as an inanimate object in the form of kṣītitattva. In the movement from subtle to crude, Prakṛti exercises her qualifying property to the fullest. But in the other phase of creation, when the movement is from crude to subtle, we find that gradually the reflection of consciousness becomes clear. In other words, Puruśa is gradually becoming free from the influence of Prakṛti. In this phase of creation, Prakṛti is not able to exercise Her binding quality properly, because Puruśa, instead of coming further under Her influence, is becoming free as a result. How Puruśa is able to free Himself of the influence of Prakṛti when Her nature or property is to qualify and influence Puruśa, needs explanation.

Under the influence of the qualifying principle of Prakṛti, Bhúmācaetanya or Cosmic Consciousness has manifested Himself as an infinite number of unit consciousnesses in the creation. It is only some of these unit consciousnesses which have taken the form of kṣītitattva, and these are gradually being freed from the influence of Prakṛti in the movement of creation from crude to subtle. The entire creation has its origin in Saguña Brahma and so the Supreme Entity is the cause of the transformation of unit consciousness into this crude creation and also of its freedom from the qualifying force. It is Saguña Brahma who is responsible for this. Saguña Brahma Himself must be emancipated, if He is responsible for the emancipation of His unit consciousnesses. Otherwise Saguña Brahma could not be the cause for the emancipation of unit consciousnesses. One who is in fetters himself cannot release others from them. If Rama and Shyama have both been locked up, Rama will never be able to get Shyama released as long as he is himself imprisoned. Rama cannot accomplish this from inside the prison no matter how hard he tries: Rama can never be the instrument of Shyama's release. But someone who is outside the prison could free Shyama even with only a little effort: he could become the cause of his release. Those who are not free themselves cannot become the means of freeing others. Hence if Saguña Brahma is to be the cause of the emancipation of unit consciousness, he must be someone who is himself emancipated.

In Nirguña Brahma both Prakrti and Puruśa are independent. There Puruśa, on account of His independence, is not qualified by the qualifying principle of Prakrti, and He is Puruśa of Nirguña Brahma. In the course of creation we find, however, that the vast universe came into being according to the will of Saguña Brahma, when every unit consciousness came under the influence of Prakrti. And Saguña Brahma is muktapuruśa, meaning that It Itself is mukta (emancipated), but all Its units are not free individually and have come under the control of Prakrti at the instance of Saguña Brahma. Thus Saguña Brahma becomes the cause of bondage of unit consciousness and parts of Itself becomes bound.

As a muktapuruśa, Saguña Brahma has to accept the influence of Prakrti for a certain period after attaining the nirguña stage, with the object of serving living beings (jīvas). Every unit consciousness has its origin in Saguña Brahma, and it is with the object of assisting them that Saguña Brahma has freely accepted the bondage of Prakrti for a certain period. The greatest service to unit consciousness is to take it back to the supreme state where Prakrti has no influence. Hence the welfare of Puruśa lies in His being liberated from the bondage of Prakrti so that He can attain the supreme state. Saguña Brahma thus accepts the influence of Prakrti for a certain period of time with the sole aim of also attaining the status of muktapuruśa for every one of His unit consciousnesses. It is with this aim in view that every unit consciousness comes under the influence of Prakrti at Her instance. If the emancipation of every unit consciousness is the objective, the period for which Saguña Brahma accepts the influence of Prakrti will have to last until every unit consciousness is freed from bondage or until each of them attains the status of muktapuruśa like Saguña Brahma.

As Saguña Brahma wants each of Its units to become free like Itself (a muktapuruśa), It will have to form Itself into an infinite number of units in order to fulfil Its desire to liberate all of them. Añu or unit means the minutest part or the smallest unit. In order to divide Itself into units, Saguña Brahma had to take a crude form because it is not possible to divide a subtle thing. For instance, fire, which is a particular form of tejastattva (luminous factor), is more subtle than earth or kśītitattva. Can this be divided or split into two? Striking two matches separately will produce two flames, but if the two sticks are held close together there will be only one flame, and to distinguish between the flames produced by the two sticks will be impossible. In spite of all our efforts we will not be able to draw a line of demarcation between the flames produced by the two sticks. The flames lose their individual identity to become one object or a single entity. Thus it is not possible to divide or separate fire. But if two handfuls of dust are mixed together it is possible to divide them into two distinct parts again. Thus unlike fire, earth can be divided into parts. Fire is more subtle than earth, but is cruder than ether or air. As it is not possible to divide fire, the question of dividing air, ether or Cosmic Consciousness (Bhūmācaetanya), which are far more subtle, does not arise. It is not possible to divide water or ether because, in spite of our efforts, it is not possible to discern a line of demarcation between the different parts of water. It is only earth or kśītitattva, the crudest rudimental factor, which can be divided properly into desired distinct units. Saguña Brahma had to assume a crude form so that It could divide Itself into innumerable units. It exists as units only in kśītitattva (solid factor), as It cannot divide Itself into units in any other form. It can also be said that the crude universe came into being, or the phase of creation which advances from subtle to crude was introduced, only with the intention of forming infinite multiplicities of the innumerable unit consciousnesses.

It is only in kśītitattva that unit consciousness comes into being. Saguña Brahma wants every one of Its unit consciousnesses to be emancipated and, for this purpose, just as It has at Its own instance assumed

the crudest form as kśítitattva under the extreme influence of the qualifying principles of Prakrti, so again does It, at Its own instance, advance towards subtlety in order to gradually free Itself of the bondage. For Caetanya or Consciousness, freedom from the bondage of Prakrti means the development of subtlety and finally Its return to the Non-Qualified Supreme Entity. The phase of creation where It moves from subtle to crude has the purpose of Cosmic Consciousness forming Itself into Its infinite multiplicities as unit consciousnesses. The next phase of the movement from crude to subtle has the intention of liberating the unit consciousnesses from the bondage of Prakrti. Saguña Brahma aims at the liberation of each of Its units, and to fulfil this purpose, It has to manifest Itself as the creation, which advances from subtle to crude and then from crude to subtle in its two phases. Thus the purpose or object of Saguña Brahma in creating this universe is to obtain freedom for each of Its units or for all Its multiplicities and to obtain for them the status of muktapuruśa.

To become muktapuruśa, attainment of Nirguña Brahma is essential. The desire of Saguña Brahma to liberate each of Its units will only be fulfilled when every unit consciousness attains Nirguña Brahma at the instance of Saguña Brahma. The possibility or the capacity of Saguña Brahma to obtain for Its unit consciousnesses the attainment of Nirguña has to be examined.

Creation is only a psychic survey or kalpaná of Saguña Brahma. Hence it is in the thought-wave of Saguña Brahma that It forms an infinite number of unit consciousnesses in kśítitattva. Psychic survey, kalpaná or thought-waves are only functions of mind, and their activities depend on the limitations of the mind creating them. It is just like the thought-wave creating Chandni Chowk in the mind of Rama; it is confined within the limits of Rama's mind, and Shyama's mind cannot see it. If kalpaná or psychic survey is confined within the limits of the mind creating it, the unit consciousness also, which exists within the expanse of a thought-wave of Saguña Brahma, has to be confined within the limits of the mind of Saguña Brahma. Unit consciousness cannot thus go beyond the mind of the Qualified Supreme Entity. Nirguña Brahma is beyond the scope of the mind of Saguña and so all the units of Saguña Brahma cannot attain Nirguña Brahma even if He wishes. The purpose of Saguña Brahma to liberate and make every one of His units a muktapuruśa like Himself, is not served and becomes meaningless if every unit consciousness cannot attain Nirguña Brahma if he desires it. We must see what Saguña Brahma then does to achieve Its object.

Brahma is without any beginning and so is Prakrti. When Puruśa (Consciousness) is less condensed, Prakrti (Qualifying Principle) qualifies Puruśa, and Brahma then is called Saguña Brahma or the Qualified Supreme Entity. If Brahma is eternal, the less condensed Puruśa in It must also have existed throughout eternity. The qualifying influence of Prakrti must have also been operating over Puruśa for eternity. Saguña Brahma has thus been a qualified entity since eternity, because Prakrti has been influencing the less condensed Brahma for eternity.

Here, however, a question arises about the agency which brings about the emancipation of Puruśa from the influence of Prakrti. There is no other entity except Prakrti, and Puruśa has been under the influence of Prakrti throughout eternity. In the absence of a third entity and as Puruśa is under the influence of Prakrti, the only course possible for His liberation is through His own desire and effort. The effort to liberate one's self from the influence of Prakrti is called sádhaná.

Saguña Brahma wants to obtain the nirguña state for all unit consciousnesses or unit puruśas. Yet the object of Saguña Brahma could only be realized if unit consciousnesses attained Nirguña Brahma by carrying out sádhaná. Sádhaná means an earnest effort or an effort with intense longing. Sádhaná for mukti (emancipation) means to make an earnest effort with an intense desire for liberation from the bondage of the qualifying principles of Prakrti. The effort with an intense desire to liberate itself from the bondage of Prakrti will only bring results if unit consciousness is alive to its subservient position and understands its bondage to the qualifying principles of Prakrti. The question of emancipation does not arise for one who does not realize his or her bondage and dependence. Hence for liberation it is necessary to be aware that one is in bondage. It is only after one realizes this that one feels the necessity to search for a method for one's liberation.

Both the realization of being in bondage and a methodical effort to obtain liberation are required by unit consciousness for attaining emancipation. Units should be so developed that they become aware of their bondage and are able to find the means to free themselves from this bondage. In kśítitattva units are inanimate when they come into being. That inanimate (jáda) unit being under the extreme influence of Prakrti is incapable of even realizing its existence and will never be able to find the means of its emancipation. Saguña Brahma aims at the liberation of every one of Its units, but It is not able to achieve this completely in the case of jáda.

Saguña Brahma therefore liberates them from the influence of Prakrti as far as it is possible according to Its capacity. This is the reason for humans possessing clearly-reflected consciousness, as they form the final stage of creation. In humans the expansion is not complete and they are unable to get absolute release from the bondage of the qualifying principles of Prakrti. But consciousness in humans is clearly reflected, and they are able to realize their subjugation. This also gives them the capacity to make an effort to perform sádhaná for their emancipation. It was with the intention of creating humans capable of performing sádhaná that Saguña Brahma came under the influence of Prakrti and brought this creation into being. So humans were created only to do sádhaná and attain emancipation. Those who do not perform sádhaná for their mukti (emancipation), even though they were created for this purpose, go against the wishes of the Supreme Entity. They defeat the very purpose of the creation of human beings.

Consciousness in humans is a reflection on the mental plate, needing an ádhára or body made of the five rudimental factors originating from Saguña Brahma, but the Cosmic Consciousness is not dependent on any ádhára or body. Saguña Brahma or the Qualified Supreme Entity has no body like that of a human being. Humans are a thought-projection of Saguña Brahma and exist within Its mind. Saguña Brahma could also have had a body like a human if It had existed within the mind of another entity and come into being as its thought-projection. Saguña Brahma is non-causal. It has no beginning and no end. As such It cannot exist in the mind of another entity and acquire a body. Consciousness in humans is only a reflection of Cosmic Consciousness, while the consciousness of Saguña Brahma is Cosmic Consciousness Itself. Humans also receive antahkaraña (introversial psychic force) like Saguña Brahma. But a human being's mind is only a unit of the Cosmic Mind of Saguña Brahma, just as his or her consciousness is only a multiplicity of Cosmic Consciousness.

Humans can also create in their thought-waves in the same way as Saguña Brahma created the universe in Its thought-waves. We saw earlier that Rama's capacity to create Chandni Chowk in his imagination

or thought-waves while sitting in Prayag is only momentary and appears real only to him. On the other hand, Saguña Brahma's creation of the universe appears real and is not momentary. This is so because humans, being a part of Its creation formed as the thought-projection of Saguña Brahma, have a relative existence together with the rest of creation. The Cosmos or Saguña Brahma looks upon Its thought-projection as real, and the unit within naturally has to feel it as real. Humans, therefore, consider the thought-projection of the Qualified Supreme Entity and Its creation, the universe, to be a reality. While Rama's mind and its projection in imagination is limited, within which Shyama's mind does not work, the imagined objects formed in Rama's mind can be seen and considered real by him only for the time the spell of his imagination lasts. Shyama's mind does not exist within Rama's mind and hence the former does not find these objects real. Had Shyama's mind existed within Rama's mind, the former would have seen Chandni Chowk created in the thought-waves of the latter's mind and, like Rama, would have also considered the imaginary creation of Chandni Chowk to be factual. For instance, we have seen earlier that a person can extend or project his or her mind to bring the minds of others within its scope. At that time others also see that person's imagination and consider it to be real like the magician's rope trick.

Thus human beings can also create objects in their thought-waves, but they are only replicas of their previous experience. They must see or hear about the object which they create in their imagination. As Brahma is non-causal, nothing existed before or beyond It to enable It to copy any object in Its thought-waves. Hence the thought-projections of Brahma are always new. They are not and cannot be based on past experience like the imagination of human beings. The last and most important difference between Brahma and human beings is the difference in their characteristic property, or dharma. The dharma of human beings is to do sádhaná and become a muktapuruśa (emancipated being), while that of Saguña Brahma is to provide an opportunity to each and every one of its units to become a muktapuruśa. In fact all the effort and trouble of the Qualified Supreme Entity in creating the universe and the human beings in it is directed only towards the purpose of emancipating every one of Its units.